

**HINDUISM & ITS FUTURE**  
**IN THE**  
**NEW WORLD SOCIETY.**

**BY**  
**DR. S. V. KETKAR,**  
**M.A., Ph.D**

**TRANSLATED AND ARRANGED**  
**BY**  
**DURGA BHAGVAT**  
**IN COLLABORATION WITH**  
**SHILAVATI KETKAR.**

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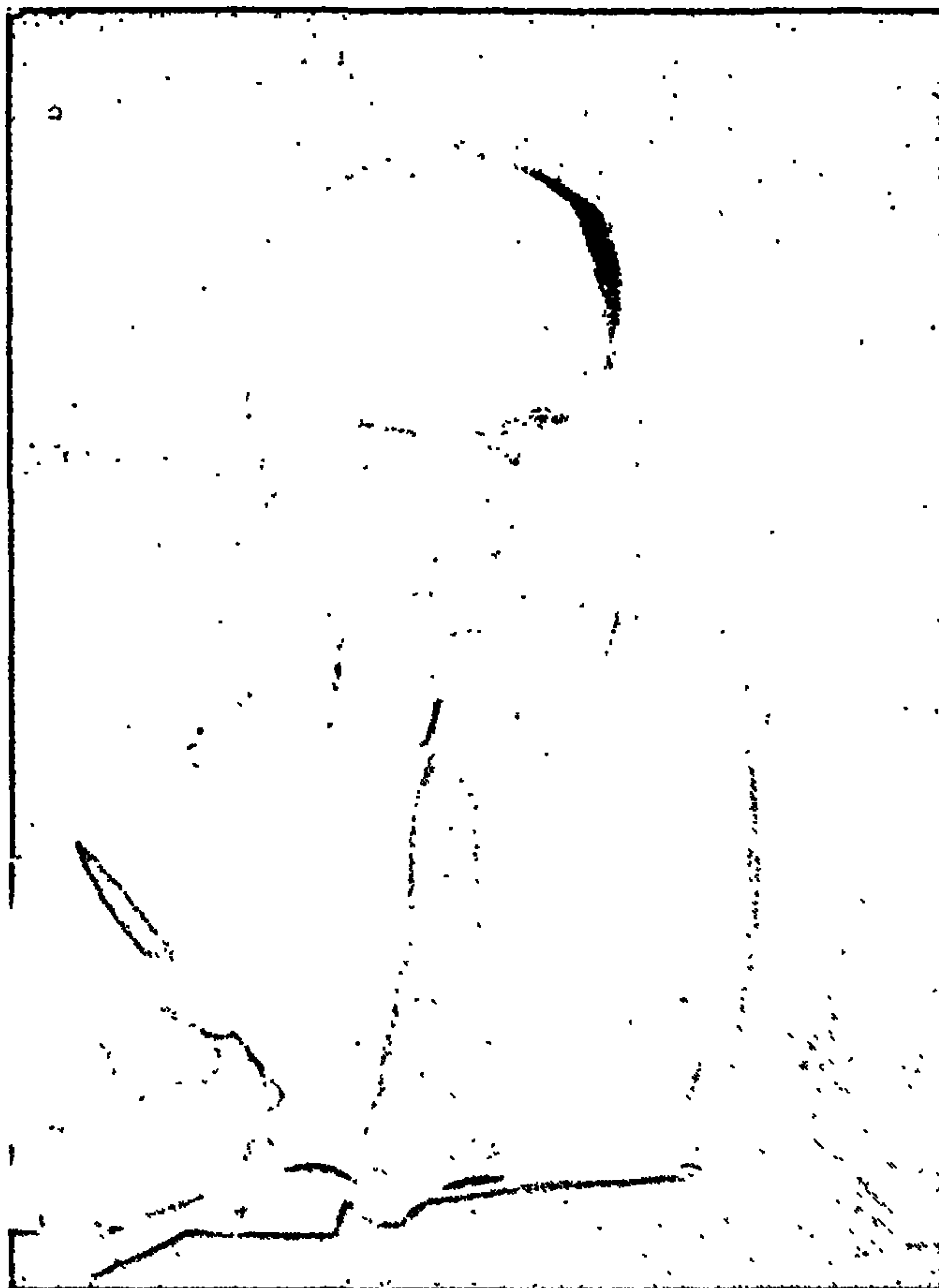
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**DR. S. V. KETKAR,**  
M.A., Ph. D. (CORNELL, U. S. A.)



## PROLOGUE.

The two burning topics of to-day in India, namely political independence and communalism, were never far from Dr. Ketkar's thoughts. In 1909 he wrote in English : 'The History of Caste in India', which was published in the United States of America. This was followed by another book in English, written in 1911 and published in London in 1912 : 'Hinduism: Its Formation and Future'. Then in 1920, when he commenced his great task of producing the Marathi Encyclopaedia in 23 volumes, he devoted the first volume of 500 pages entirely to "India and the World." If all that he said and wrote in this connection in various places were to be collected it would probably be found quite considerable in quantity. Such a compilation, however, would involve delay. It is at this moment that the main points of what he had to say ought to be placed before the thinking public in a brief, tangible form. Had he been living to-day he would assuredly have made a leading contribution to the present constructive planning and its execution. It is but proper, therefore, that, at least by means of the printed page, his voice should be heard again among the voices of India's constructive thinkers.

It has seemed best, for this purpose, to select mainly certain portions from Volume I of the Marathi Encyclopaedia in which these matters are dealt with in great

detail, and to present them in as nearly as possible a literal English translation, in order to make them accessible to a wider circle of readers, as well as extracts from 'Hinduism: Its Formation & Future.'

It has often been said of Dr. Ketkar that he was born a generation and a half too early, that his outlook was "prophetic." This is one of the instances in which what he wrote years ago becomes absolutely applicable to an actual critical situation to-day.

It must, of course, be borne in mind that quite a large number of features that he visualised and predicted have, already since his death, that is, during the past ten years, been materialised or are in the actual process of materialisation. Nevertheless, his reflections should prove even more useful to-day than when he wrote them.

At about the turn of the century H. G. Wells, in England, began to speculate and write on the subject of a planned world, although his ideas at that time were still vague. In about 1916 his ideas had become more crystallised and he started writing vigorously and prolifically about the world state of to-morrow, a subject which occupied him till his death.

In 1911 Dr. S. V. Ketkar, in his book on 'Hinduism,' wrote a chapter on "World Civilization," and, though from a different angle and with India as his starting-point, he was aiming at the very same goal.



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## INTRODUCTION.

The literature on Hinduism both in English and in Indian languages is enormous. During the past century, with the spread of western ideas in this country, a new interest in the well-being of the society, and need of a really sound religion has been created. With science, atheistic ideas also spread fast, and divergent opinions about things big and small have been expressed from time to time. The glamour of the British people's success in life as compared with our exhausted systems in all walks of life, created a class of thinkers and social workers, like Raja Ram Mohan Roy, whose souls were fed with western ideals. They did not embrace Christianity, but founded the sect of Brahmo Samaj, mainly religious, but aiming at social welfare. What puzzled those public men was the caste system of the Hindus. The evils of caste distinction, as they were already exaggerated by Christian missionaries then, became their chief target. A blind fury against all that pertained to the caste system in India took possession of them. More and more were they dragged into the currents of western civilization. Their activities were naturally counteracted by the rigid orthodox school in the country, the veteran supporters of the caste system, who, as extremists, found no good in western civilization.

Then came another class, that of the philosophically-minded Hindu youths, conversant with the good points of

western civilization, but whose hearts were nevertheless filled with intense love for their own religion and their own country. To this school belonged Swami Vivekananda. This school spread the doctrines of Hinduism all over the world and gained for Hinduism an everlasting esteem in the western world. Their topics of discussion, however, dealt more with the philosophic excellences in Hinduism than with any other social corollaries pertaining to it. There were now thinkers, great and small, among the Hindus, in all provinces. Along with the political problems, the social problem of inequality among men was the chief. Social disabilities of the backward classes became the central theme of the activities of all kinds of progressive thinkers. For instance, as in Bengal the Brahmo Samaj took up the cause of eradicating caste distinctions, in the Punjab the Arya Samaj did the same thing, though their ideals were entirely different from the former. In Maharashtra Justice Ranade, Jyotiba Phule, Vishnubva Brahmachari and other public men did the same. In the south, at Adyar, Dr. Annie Besant founded her school of theosophy, which spread all over India. All these activities went on along separate tracks. Apparently there was no coordination in the different views, yet slowly the common mind was awakening to its needs. New curiosities were coming into being. The political slavery added to the bitterness of the average man when he inevitably discovered one day how helpless he was to handle even the smallest of situations. These feelings aroused a determination

among ambitious youths to smash down the political power at any cost. The political struggle became stronger day by day and the social problems receded into the background.

However, it curiously happened in Maharashtra, that Agarkar, belonging to the staunchest followers of the political creed of Tilak, propounded for the first time in vehement words, that social problems were as urgent as the political ones and that both should go hand in hand. Agarkar's attempts were unfortunately not crowned with success. The thirst for political freedom was so great that it pushed every other issue aside. Agarkar's failure to coordinate the political and social activities, however, carried seeds of potential success. His ideals blossomed in the Gandhian way of social service. Ever since then the social problems have been as predominant as the political ones in our national life.

Literature on the social system of the Hindus has been flowing incessantly, and the common man's understanding of it has been adding a new dignity to it every day. Now that one of our great political aspirations is about to be realised, the social problems will have to be studied with redoubled vigour, and social activities will have to be directed in such a way that we shall be able to enjoy the fruits of a well-earned nationhood.

The present little book of Dr. Ketkar's is the rationalist's point of view of the situation. It is a cold analysis

of facts and a unique and most intelligent appeal to reason such as we rarely find elsewhere. If other big men have appealed to our emotions and better sense, he challenges our intellectual side and at the same time makes suggestions which are entirely practical. Most of us will have to change our former views about the structure of Hindu society, caste distinction and our social obligations after reading these pages. This is an intelligent man's guide to the reorganisation of Hindu society and in this spirit the reader should take it up.

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Thus, by mere contact, by living together for a considerable period, are acquired a common stock of ideas, a common system of manners, a common tradition, a common theology and a priestly caste. And when the tribes become more closely associated, the documents and the traditions of one tribe are regarded as a common heritage



of the whole population. This has been essentially the process by which Hinduism or the Hindu community and its traditions have grown. The chief factors which brought about the uniformity over large tracts of territory have been the migration of the Brahmins and Brahminised people everywhere, and the conquest of some parts of India by recognized Brahminist princes.

This is the summary of events and processes that have been taking place for centuries. But these facts are such as cannot be easily observed by a foreigner, or even by an Indian. And for this reason there are some ideas and beliefs, which have no foundation whatsoever, being held and spread by ignorant persons. Many people believe that the Hindus are the most conservative people and haters of everything foreign, and that they do not admit foreigners into their fold. Nothing can be further from the truth. Present Hinduism is nothing but a mixture of heterogeneous tribes and their traditions.

Sir Alfred C. Lyall, in his excellent article on "Missionary and non-Missionary Religions" in his *Asiatic Studies*, second edition, London, 1884, has beautifully described how the Hindu society expanded by incorporating wild tribes within itself.

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and the increase of intercourse depends on lapse of time. In the other case, that is, in the case of a society enclosed in a "religion," an attempt is made to make the candidate for admission believe what members of the religion believe, and if he believes what they do, and discards all that he has which may be different from their beliefs, then he is, individually, admitted into the social group enclosed by that religion. In this manner the religions, or rather the societies living under religions, have advanced and progressed.

To obtain an adequate idea of the Hindu society one should imagine a faggot held together, not by any band that would bind all the sticks, but by a number of bands; every one of which would bind bundles which are variously formed and overlap. Some of the sticks would be firmly bound in the faggot and others would be less so. If a stick breaks any of the bands that tie it, it would still be bound by the rest, and would thus be kept bound within the faggot. This faggot represents the Hindu society. There is no single doctrine which keeps the Hindus bound to each other. The ties which bind them are many and varied. One of these, the most important, is veneration for the Vedas as the final authority. The second in importance is the common priesthood, the Brahmins.

Though respect for the Vedas and the Brahmins joins a large number of communities, their hold has not been complete. A large number of castes and tribes have neither the right to read or listen to a Veda, nor the right of approaching the Brahmins to minister to their own needs. Their priestly function is performed either by

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5. A kind of tradition regarding origin connects them with the Hindu society in general. A large number of castes trace their descent from some god or sage mentioned in Hindu mythology (history and antiquity), and some castes trace their origin from some well-recognised dominant Hindu caste. Besides this the various village gods, as well as communal gods, are linked up by the principles of Vedanta. So, when an individual begins to look beyond his god, he can easily turn towards the Vedanta doctrines while keeping up the same traditions of worship which his ancestors have so far followed. The goal of all these different forms of worship is the same, and that fact also helps to bind the people together. Propitiation of the planets, astrology, belief in omens, the art of driving away ghosts, faith in mantras (incantations), are among the practices of the Hindus which have bound even some Parsis and Muslims to the Hindus.

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Hinduism is not a "religion". The essential difference between social systems like Hinduism and those social groups enclosed in religions like Christianity and Mohammedanism is that in one case there is no conversion, that is, adoption of one group or individual by another, while in the other case there is. In one case the uniformity of manners, customs and beliefs depends on intercourse, intercourse itself depends on territorial contiguity

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is my country, India is my motherland". It is the duty of Indian poets, writers and statesmen to cultivate this feeling. When strong nationalism will make Indians feel that they are all one group, with members connected with each other by ties of blood, tradition and interest, then only will come the time for cosmopolitanism to germinate and spread.

Thus the bases of Indian unity are these : Cosmopolitan philosophy in matters of "religion" should be promoted, and, while we make the effort to promote it in India, valuable service will be done to the entire world.

In political and social matters the consideration of religion, god, worship and so forth ought to be discouraged. Hindus will have to give up the social dogma that all Mohammedans and Christians are mlechchhas. But as a pre-requisite of the dogma it would be necessary to create the idea of equality of all tribes.

In order to accomplish this equality the doctrine of purity and pollution will have to be abandoned.

In order to weld the different tribes together and prevent the continuance of the feeling of inequality the restrictions on marriage also must be removed.

All these changes again are to be accomplished in the orthodox manner, that is, without the creation of a new theophratry, or without the promotion of an existing theophratry.

To reform Hinduism is therefore to transform Hinduism into Indianism, or what is popularly called Indian Nationalism. This task is not an easy one. Simple

and the increase of intercourse depends on lapse of time. In the other case, that is, in the case of a society enclosed in a "religion," an attempt is made to make the candidate for admission believe what members of the religion believe, and if he believes what they do, and discards all that he has which may be different from their beliefs, then he is, individually, admitted into the social group enclosed by that religion. In this manner the religions, or rather the societies living under religions, have advanced and progressed.

To obtain an adequate idea of the Hindu society one should imagine a faggot held together, not by any band that would bind all the sticks, but by a number of bands; every one of which would bind bundles which are variously formed and overlap. Some of the sticks would be firmly bound in the faggot and others would be less so. If a stick breaks any of the bands that tie it, it would still be bound by the rest, and would thus be kept bound within the faggot. This faggot represents the Hindu society. There is no single doctrine which keeps the Hindus bound to each other. The ties which bind them are many and varied. One of these, the most important, is veneration for the Vedas as the final authority. The second in importance is the common priesthood, the Brahmins.

Though respect for the Vedas and the Brahmins joins a large number of communities, their hold has not been complete. A large number of castes and tribes have neither the right to read or listen to a Veda, nor the right of approaching the Brahmins to minister to their own needs. Their priestly function is performed either by

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of facts and a unique and most intelligent appeal to reason such as we rarely find elsewhere. If other big men have appealed to our emotions and better sense, he challenges our intellectual side and at the same time makes suggestions which are entirely practical. Most of us will have to change our former views about the structure of Hindu society, caste distinction and our social obligations after reading these pages. This is an intelligent man's guide to the reorganisation of Hindu society and in this spirit the reader should take it up.

June 1947

DURGA BHAGVAT.





The physical differences among men will also be either less or of less consequence. Intermarriage will take place among all nations, religions and races. The social relations of the people in the world will thus be greatly simplified.

How to convert the Indian tribal societies into territorial societies? It may be said here that part of the work in this direction has already been done by the British government. The High Courts in India have jurisdiction over certain territories; they enforce part of Hindu law equally on all castes and tribes living in the territory under their jurisdiction. But they also recognise some social customs peculiar to the tribe, and sanction them. Thus, though something is done by the British courts a great deal remains to be done. And why? Because the territorial system has not been sufficiently appreciated. The present political divisions of India have been absurd because they have been due to historic causes

In order to convert the tribal society into a territorial society it is necessary to make political divisions in India agree as far as possible with the areas occupied by the dominant tribes. In my opinion, the divisions of India on the lines of languages are the best that could be devised. There are, of course, some castes and tribes which overlap into various linguistic provinces, but this cannot be helped. When such divisions are created, and when the native communities in India shall have won self-government, Indians will make a great deal of social legislation, what at present is practically non-existent. The growth of Indian society and of Hindu law is curtailed by the lack of new laws suitable for the needs of the people. To these social laws all the people in the territory will be subjected, and thus uniformity will be created in the population. At



present the various societies in a territory are governed by tribal laws, but in future they will be governed by territorial law.

It is not likely that the British government will undertake reforms like political divisions on linguistic lines of its own accord. Under the new constitution it is inevitable that the dominant tribes in a province should try to enforce their own ideas, customs and institutions on the minorities and on the aliens. But this fact in itself should not be considered a disqualification of the territorial system. Things of this nature do occur in every country. It is a necessary process of nation-making. The dominant community should try to compel uniformity. We should not forget that behind the nation-makings of European countries lies a woeful tale of religious persecutions, interdicts to certain modes of dress, to certain languages, to certain customs, and so forth.

The country may perhaps develop certain local peculiarities, but these local peculiarities are far better than tribal peculiarities which keep barriers of greater permanence between peoples. The idea of Indian nationalism may also be trusted to create uniformity.

Another important factor which contributes towards nation-making is the creation of such an aristocracy as would be recognised all over the territory. It is this aristocracy which, even though it may create sharp classes, contributes materially towards the nation-making, that is, towards preventing the growth of a caste system. To predict how this aristocracy will be created is a very risky matter, but for the purpose of understanding the nature of certain processes there is no harm in trying to penetrate, in certain directions, into the future.

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sacred circle of the twice-born; but no ceremonies are required to initiate a person or a group of persons into a tradition. Acquirement of a foreign tradition is a slow and unconscious process. The acquirement of Hindu tradition by less civilized tribes has come into existence in this way, and when Brahmins and Brahminized Hindus were spreading their traditions they also borrowed the ideas and the traditions of the less civilized tribes.

The task for the future for Hinduism to perform is the creation of a manava-dharma, a common tradition for the whole world, a task which it once attempted, but with very limited success. The course of cultural development in Western Asia and in Europe has been different from that in India and other eastern countries. Once the entire Hindu civilization was in process of spreading itself over the whole world, and was going to accomplish a unification of civilizations in the world. But this course was arrested by the rise of "religions", the great dividers of mankind. Christianity and Mohammedanism, these two Semitic religions, differentiated sharply from each other, and both from the rest of the world, and thus made mutual understanding of men more difficult. When the Europeans observed the expansion of indigenous culture in India they called it Hinduism and wrongly regarded it as a "religion".

The process of the creation of a common tradition for India and the western world has already begun. As far as India is concerned the already observable results are as follows :—

(a) There has been a general tendency towards the decrease of the strength of ideas regarding ceremonial purity and pollution.

(b) The truth of the old beliefs and ideas has been suspected, and an attempt is made to discover the truth with the help of modern sciences or by appeal to the authority of modern scientists.

(c) On account of the new ideas and pressure of the new economic conditions the family life of the Hindus is changing. Polygamy is becoming extinct.

(d) A change is taking place in the dress, manners and diet of the Hindus.

(e) Atheism, agnosticism and materialism are increasing in strength.

(f) The racial pride which induced the Hindus to look upon the rest of the world as savage and impure has considerably decreased, or at least been wounded. A large multitude of people have learned to fear and to hate the Europeans. Respect for the knowledge and the science of Europeans has increased. On account of the activities of Christian missionaries hatred for Christianity has also increased.

(g) A large number of stories from history ( Epics, Itihasa ) and antiquity ( Puranas ) are now being regarded as myths.

(h) The ancient Hindu sciences and philosophies are now studied in a different light. With the dogma that "there is only one truth" (that there can be no contradictory orders of truth) an attempt is being made to reconcile the two different developments of sciences.

The production of common tradition for the whole world has to-day been rendered easier not only on account

of the recent changes in Hindu thought, but also on account of the development of European thought along the lines which India had already drawn two thousand years or even more, ago.

When I speak of the unification of civilization, or cultural unity, I do not mean that there will be uniformity all over the world, for that would obviously be impossible as the physical conditions of the various parts of the world vary greatly. Still, by the contact of civilizations a great deal may be done towards the production of a common civilization. In the development of civilizations of localities and nations, whatever is wanting in one may be supplied by another. Less efficient methods and arts would disappear before more efficient ones.

There is one factor of civilization which is capable of reaching unification earlier than the rest, and it is likely to influence all other factors. It is the knowledge and thought of the world. The primary dogma in this matter is that there can be no two contradictory orders of truth. To a great extent that stage has already come. Many sciences which are greatly cultivated by the western world are freely accepted by the oriental world. There can be no oriental chemistry or physics different from European chemistry or physics, holding contradictory opinions. It is an acknowledged fact that no physical science can establish anything as truth which cannot be accepted as such by another science.

Still even to-day there is a great deal of conflict in the ideas and the beliefs of the various peoples. That conflict exists in those cases where truth is unknown, and has been manifest especially in theological matters. It is possible to

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1. The Hindu society has sufficient internal strength for it to develop into a nation.
  2. Western civilization and Hindu civilization are merging into each other. A world civilization will come into existence and India will be a part of it.
  3. Before Hindu society is able to take its proper place in the world-society it must first become a nation.
  4. To achieve this kind of nationhood means an attempt to nationalise Hinduism.
  5. This nationalisation can be more easily achieved by enhancing the strength of Hindu society and of Hindu civilization.
  6. Any Indian, when deciding whether to be a member of the Hindu society or not, should bear in mind that the cultural unity is possible only if the Hindu society becomes powerful.
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There is one factor of civilization which is capable of reaching unification earlier than the rest, and it is likely to influence all other factors. It is the knowledge and thought of the world. The primary dogma in this matter is that there can be no two contradictory orders of truth. To a great extent that stage has already come. Many sciences which are greatly cultivated by the western world are freely accepted by the oriental world. There can be no oriental chemistry or physics different from European chemistry or physics, holding contradictory opinions. It is an acknowledged fact that no physical science can establish anything as truth which cannot be accepted as such by another science.

Still even to-day there is a great deal of conflict in the ideas and the beliefs of the various peoples. That conflict exists in those cases where truth is unknown, and has been manifest especially in theological matters. It is possible to

It is very rare for a group to enter a federation of groups consciously. When similarity with a federation of groups develops then the admission of the outside group becomes easy. Common nomenclature grows gradually. When two groups come into contact changes take place in both; however, if, in such a case, certain differences increase simultaneously, it cannot be said of either group that it has developed. There is a rule that, when two neighbouring societies become similar and marriages begin to take place between them, the larger group absorbs the smaller one. Yet, even this rule is not universal. If a large group is not able to absorb a small one because the former is too much sub-divided, then the small group, if it can maintain its integration, can preserve its original form in spite of its proximity to the large group.

In the world of weak tribal societies there are many tribes existing which are unable to preserve their culture. For instance, let us take the half-naked tribes of the Katkaris and Thakurs in Maharashtra to-day. If these tribes are given education and they become mixed with the surrounding society their peculiarities, if at all, may survive in some of their songs only. Most of their customs, being wild, will vanish. Their necklaces of red seeds, their ornaments of cowrie-shells and beads will

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## CHAPTER IV

### THE POSITION OF THE DISCONTENTED IN THE SOCIETY.

*The position of the discontented groups in the society is indeed very peculiar. There have been innumerable persons on whom every kind of social inferiority has descended for ages, though intellectually and physically they are no inferiors to the rest of us. The stigma of untouchability is indeed the blackest spot on this otherwise socially sane organization of ours. We have had ample proofs of it. The discontent of this multitude of men is becoming fiercer every day. The only solution for the problem is to annihilate untouchability at any cost. Yet even this process is a long and laborious one. Making stringent laws in the legislatures may remove some of the public disabilities thrust upon the untouchables, but how can our rigid mental attitude change overnight? In the meanwhile the problem that we will have to face continually, till complete absorption is achieved, is whether the untouchables should not change their allegiance and aim at more speedy progress elsewhere.*

*Together with the problem of the untouchables comes a subtler and more urgent problem requiring the immediate attention of the entire and undivided Hindu community, and also a combined and vigorous effort to rise against all evil forces from outside that are repeatedly striking blows at its base. The problem concerns minorities in the society, and every attempt to raise the social and moral*

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of the recent changes in Hindu thought, but also on account of the development of European thought along the lines which India had already drawn two thousand years or even more, ago.

When I speak of the unification of civilization, or cultural unity, I do not mean that there will be uniformity all over the world, for that would obviously be impossible as the physical conditions of the various parts of the world vary greatly. Still, by the contact of civilizations a great deal may be done towards the production of a common civilization. In the development of civilizations of localities and nations, whatever is wanting in one may be supplied by another. Less efficient methods and arts would disappear before more efficient ones.

There is one factor of civilization which is capable of reaching unification earlier than the rest, and it is likely to influence all other factors. It is the knowledge and thought of the world. The primary dogma in this matter is that there can be no two contradictory orders of truth. To a great extent that stage has already come. Many sciences which are greatly cultivated by the western world are freely accepted by the oriental world. There can be no oriental chemistry or physics different from European chemistry or physics, holding contradictory opinions. It is an acknowledged fact that no physical science can establish anything as truth which cannot be accepted as such by another science.

Still even to-day there is a great deal of conflict in the ideas and the beliefs of the various peoples. That conflict exists in those cases where truth is unknown, and has been manifest especially in theological matters. It is possible to



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## CHAPTER VI.

### CULTURAL UNITY.

The chief task in bringing about the social and economic progress which we desire for India is that of establishing cultural unity in the country. In determining the nature of the new civilization which is to arise from this unity we have to bear in mind that complete westernization of the Indian people is not only difficult, but utterly impossible. For this reason Indian languages must be protected. It would neither be useful nor possible to destroy them. In this country only the languages of this country must be the principal current tongues.

In our opinion the most urgently-needed change in the administration of India to-day is the division of the country on linguistic lines.

Whether it be in India or in European countries, social intercourse between different people depends largely on their language. Uniformity of language goes hand in hand with considerable uniformity of ideas; difference of locality then hardly matters. Marathi-speaking people in the Bombay Presidency have a greater affinity with Marathi-speaking people in Berar and Nagpur than with Gujerathis. The division of castes in India is also mainly linguistic. The Maratha caste is found only in Marathi-speaking regions. If we analyse the political tendencies and sentiments of people we find that they too vary according to languages. Social customs also seem to be based on languages. This means that those who speak the same

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stronger the society, the more items of its culture will survive. This implies that whatever items of the old civilization survive in the new, will survive through their inherent fighting force.

Sometimes the system of compromise brings about unity in civilizations which belong to groups of different origins, but even in such cases the process of impressing each civilization involves much dispute and struggle.

Taking into consideration the above principles of the unification of cultures we have to determine our duty in this respect. In the desire to make one nation out of two different groups, learned men in India, like Justice Ranade, propagated opinions of liberalism which can be summed up in the one sentence; "I am not a Hindu, I am not a Mohammedan, I am an Indian".

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Social customs are almost unrecognizably changed. In the streets we see married couples ( to say nothing of unmarried couples ) walking companionably actually side by side, sometimes even hand in hand, engaged in pleasant conversation. In cinemas people sit together regardless of sex, except when it is more economical for the woman to sit in the so-called "ladies," seats.

In streets and railway-stations, at bus stops and at ticket offices people push and jostle and crowd to such an extent that one sometimes looks back with regret to the

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It is very rare for a group to enter a federation of groups consciously. When similarity with a federation of groups develops then the admission of the outside group becomes easy. Common nomenclature grows gradually. When two groups come into contact changes take place in both; however, if, in such a case, certain differences increase simultaneously, it cannot be said of either group that it has developed. There is a rule that, when two neighbouring societies become similar and marriages begin to take place between them, the larger group absorbs the smaller one. Yet, even this rule is not universal. If a large group is not able to absorb a small one because the former is too much sub-divided, then the small group, if it can maintain its integration, can preserve its original form in spite of its proximity to the large group.

In the world of weak tribal societies there are many tribes existing which are unable to preserve their culture. For instance, let us take the half-naked tribes of the Katkaris and Thakurs in Maharashtra to-day. If these tribes are given education and they become mixed with the surrounding society their peculiarities, if at all, may survive in some of their songs only. Most of their customs, being wild, will vanish. Their necklaces of red seeds, their ornaments of cowrie-shells and beads will

adopt, for occasional use, some forms of Indian costume, and to respect Indian customs, as well as an attempt at mingling socially with Indians rather than with members of their own nationality during their stay here.

The few points I have enumerated, from among the many which could be mentioned, are enough to show the direction of present trends of society, with reference to the question under consideration in this book, and I think they should suffice to prove that we are definitely marching along the right road, in the way visualized by our author.

One can but hope that the present greatly regrettable splitting-up of India will prove to be, as our author has said in another connection, "a by-product, and even a necessary by-product, of efforts towards unification and equality".

It is now, we assume, in our own hands, apart from the natural laws of evolution, to set the pace of our own progress towards the attainment of India's proper place in the world commonwealth of nations for which we all hope.

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## A NOTE ON TO-DAY'S PROBLEM

During the past few months, after we had completed the present work, unforeseen and gloomy changes, which threaten the very existence of the Hindu society everywhere in India have taken place, and they have enraged even the mildest among us. With the establishment of Pakistan the question of Hindu minorities has become one of the most gripping of our troubles. What should they do? How can we stand by them? Again, the outrages in the Punjab and the fate of Berar, are other bitter and most urgent causes that can no longer allow us to go our peaceful way of life. One thing we know, and that is that we must think and act or perish.

Action as suggested in the foregoing pages needs emphatic expression, and slight amplification too, as far as the present crisis is concerned. The situation as we have to face it to-day is quite peculiar. Hindu civilization has absorbed the shocks of alien invasions quite successfully, though imperceptibly, as tradition reveals to us. The Hindu culture of the many-layered past is in many ways intact in spite of numerous changes from outside. That is how castes became consolidated and reacted to external influences indirectly though effectively. This preservation of population kept the Hindu race going on, though it fostered the evils of rigidity and untouchability as we have already seen. The question that faces us to-day is this : Now that Pakistan is an established fact, and even Christian proselytising activities are going on as vigorously as ever, can the Hindu society survive such a tremendous shock? If it desires to survive how should Hindus organize themselves against outside aggression?

A majority of Hindus having, during the past many years, suffered much to achieve a political goal — though not as Hindus, but as Indians — have acquired an indomitability which cannot die out. The question is how to shape and utilize this strength for getting rid of outside aggression.

(1) In the event of bloody violence where Hindus are in the minority, the alternatives are either to combat

adopt, for occasional use, some forms of Indian costume, and to respect Indian customs, as well as an attempt at mingling socially with Indians rather than with members of their own nationality during their stay here.

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